

Review Article

A Practical Approach to the Eight Limbs of Yoga

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Introduction

There is more to yoga than merely wearing yoga pants and stretching. Yoga presents us with an opportunity to radically alter our way of living. Yoga, which originates from the Sanskrit language, can be translated in numerous ways, but at its core it means "to join," "to unify," or "to yoke." The Sanskrit word for "liberation" or "freedom," moksha, refers to the state attained when one realises their True Selves.

The essence of yoga is captured in the central paragraph of the Yoga Sutras, the canonical text of yoga. It is read as: yogash chitta-vritti-nirodhah in Sanskrit. Traditional yoga practitioners point to the English translation, which reads, "Yoga is the total cessation of activity of the intellect," as the best explanation of the practise. Though in the West the yoga practices is typically regarded of as stretching, twisting, and modifying to attain health and physical well-being, this is changing. Asana, the yoga postures we do in class, is one of yoga's 8 limbs. They're just a branch on yoga's wonderful tree.

The eight limbs of yoga are outlined in Patanjali's seminal work, "The Yoga Sutras" [1]. The manuscripts attributed to Patanjali are considered authoritative, but their authorship has been questioned by historians. They believe it is significantly more likely that the texts represent the accumulation of work done by several of Patanjali's students throughout time. The Yoga sutras emphasize the importance of cultivating human consciousness rather than perfect logic, and the Eightfold Path offers advice on how to live a meaningful life.

Patanjali presents the eight limbs of yoga practise, or "appendages," in the Yoga Sutras. Rather than being distinct "stages," as is commonly believed, these appendages flow smoothly into one another. They are not mutually exclusive practises; rather, they can complement one another as they advance the adept along the path to enlightenment.

Abstract

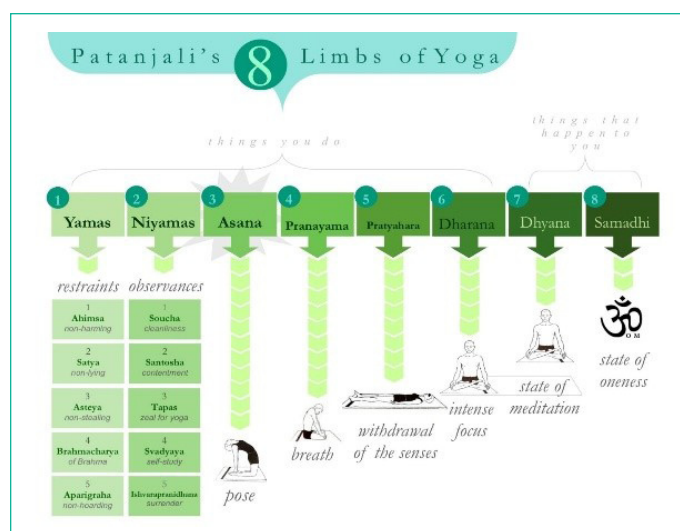
An overview of yogic philosophy can be found in the Yoga Sutras. Patanjali penned them in the middle Ages, 500 BC. These sutras outline the eight limbs of yoga, or the many ways to practise yoga on a mental, physical, and spiritual level. Ashtanga refers to the eight limbs of the yoga practise described by Patanjali in the Yoga Sutra. Following these eight rules will help you live a life that matters. They teach us about right and wrong conduct and the value of self-control, which can help us, avoid harm and preserve our health.

There are four distinct sections to the Yoga Sutras. In the opening lines of the first chapter, the sage Patanjali describes samadhi, or a heightened state of consciousness. In the chapters that follow, Patanjali lays out the many routes to samadhi and describes the obstacles that can be met along the journey. We have inherited these procedures as the "Ashtanga Yoga" or "eight Limbs of Yoga" system.

The importance and relevance of Yoga's Eight Limbs continue to grow, and these limbs serve to:

- Purifying the physical and energetic bodies;
- Mastering the senses;
- Transcending material confines

The yoga sutras describe the Eight Limbs of Yoga, the ultimate goal of which is enlightenment [2,3].



Yoga First Limb Practice: Yamas [4,8,9]

The Concept of Ahimsa in both Physical and Non-Physical Contexts [23]

On The Mat

- To “achieve” a given stance, we don’t have to force ourselves to the point of discomfort. This is because, with effort, time, and focus, one can reach their goals.
- Switch off your own destructive ideas. It is not your fault if you get tired, require a break, or are unable to hold a pose. Instead, applaud yourself for making an effort and highlighting your strengths.
- Listen to what you’re telling yourself. Physical yoga is a great method to relieve the mental and emotional strain that comes from dealing with other people all day. Try to let go and show love instead of wishing someone harm or thinking unkind thoughts.

Off the mat - In Your Life

- Be careful about saying or doing anything that could be hurtful. Spread love instead of resentment when someone rudely cuts you off in traffic, skips in front of you in queue or sends you a passive-aggressive text message.
- Stop thinking shameful thoughts, whether about yourself or others, and instead tell yourself the opposite. Instead of criticizing yourself or others, try praising them.
- Pay close attention to the world you call home.
- Consider your present way of life. How beneficial or detrimental are your regular routines? Investigate ways to make your life more rewarding and less draining. Making time for restorative activities that contribute to your physical and mental health is important, especially if the habits that are “wearing you down” are unavoidable (such as a work you need to keep to pay the bills).

The Duality of Satya: Exploring its Manifestations Both on and off The Yoga Mat [5,6]

On The Mat:

- One may engage in the practise of silently reciting the mantra “I am truth.”
- Consider reflecting on the underlying motivations that drive your engagement in physical activity. Are you interested in experiencing an improved sense of well-being in your physical form? In order to enhance one’s physical strength? In order to effectively cope with stress, it is important to implement appropriate strategies and techniques. Examine the factors that hinder your engagement in physical activity and reaffirm your commitment to engage in daily exercise.
- Transition from making subjective evaluations to engaging in objective observations. Rather than harbouring self-deprecating thoughts such as “I lack proficiency in yoga” or “I am incapable of executing pose X,” it is imperative to perceive the situation objectively, acknowledging that diligent practise is the key to improvement. Every individual partakes in this action. This is the reason why it is referred to as yoga practise. The mastery of a particular stance does not inherently make someone superior to others. The presence of negative thinking has the potential to impede cognitive clarity and hinder one’s

ability to fully engage in personal growth and professional development. It is important to acknowledge that every individual has a starting point in their journey.

- It is imperative not to disregard the verities communicated by one’s physical being. In instances where one experiences fatigue, requires injury recovery, or possesses an intuition suggesting the avoidance of excessive exertion, it is advisable to refrain from surpassing one’s physical limitations. Allow yourself to take a respite. Engaging in excessive physical exertion above one’s physiological capacity can result in long-term detrimental consequences, including the potential for sustaining injuries.

Off the mat - In Your Life

- It is advisable to communicate using words and actions that demonstrate benevolence and purpose. According to a proverb attributed to Sufi tradition, it is advised to subject one’s speech to a process of filtration through three distinct gates. Is the statement accurate? Is it deemed essential? 3) Do they exhibit acts of kindness?
- Please take a moment to reflect upon whether you are leading a genuine existence. What is the underlying objective that drives your actions? What factors are impeding your ability to express your own self? Reassess your trajectory and design a strategic roadmap to cultivate an optimal existence that aligns with your truest self, so attaining the pinnacle of personal liberation.
- It is advisable not to conceal one’s thoughts and emotions as they manifest. In certain circumstances, individuals may choose to suppress their ideas and emotions as a means of conflict avoidance or to accommodate the preferences of others. It is advisable to assert oneself when there is a need to express one’s opinions or concerns.

The Principle of Asteya: It’s Application both within and Beyond the Practice of Yoga: [5]

On The Mat

- It is imperative to arrive punctually for yoga class. Arriving late to the practise session may impede one’s ability to fully get the intended advantages, while also potentially disrupting the harmonious atmosphere within the room. There are occasions when life exhibits unpredictability; nonetheless, in the event of a persistent pattern of tardiness to class, it is advisable to select an alternative time slot that aligns with one’s schedule or consider engaging in online yoga courses during available periods. It is imperative to exert utmost diligence in safeguarding one’s own time as well as the time of others.
- It is imperative to prioritise one’s personal practise and individual strengths. It is common for individuals to become entangled in a negative cycle of fixating on the intended objectives of yoga poses and becoming anxious about their personal limits in this regard. However, it is important to acknowledge that no single practise can be deemed superior to another, as each individual follows a unique trajectory. Take into account the significant amount of time individuals have dedicated to reaching their current state, as well as the inherent influence of our genetic makeup on our development. One should refrain from disregarding their own experiences by excessively fixating on those of others.

- Likewise, it is important to overcome apprehension and embrace novel experiences. If one perceives the conditions

to be conducive, it is advisable to experiment with a novel posture, and thereafter refrain from further alteration if it proves unsuitable. It is possible that one may discover that learning is less challenging than initially perceived.

Off the mat -In Your Life

- It is advisable to cease consumption of food when the sensation of satiety is experienced. Consume an adequate amount of food to provide nourishment to your body and achieve a state of satisfaction. Consuming an excess of food beyond one's caloric requirements is deemed unnecessary.
- One should not underestimate their own skill, as doing so would hinder their personal development. It is advisable to refrain from underestimating oneself and instead embrace a sense of pride in the skills and qualities that have been cultivated.
- Consider redirecting your focus on cultivating contentment in alternative domains, such as engaging in meaningful activities and fostering genuine connections with others. Do you see a sense of purchasing items that are unnecessary? It is advisable to refrain from engaging in excessive accumulation and consumption. Conduct an assessment of your possessions, donate items that are no longer necessary, and make purchases solely based on their ability to provide substantial benefits to your life.
- It is important to acknowledge and appreciate the contributions of others by giving proper credit and expressing thanks generously. It is imperative to recognise and acknowledge the ideas put forth by employees at group meetings, while reserving personal comments for private communication. By doing so, it allows for the promotion of others' achievements and contributions. One should refrain from actively pursuing attention and instead have faith in the sufficiency of one's diligent efforts and positive demeanour.
- The need is to ensure that the condition of the Earth is improved during one's time on it, rather than being left in a state worse than when initially encountered. One can determine their carbon footprint by utilising a carbon footprint calculator and explore several strategies to enhance the environmental sustainability of their daily activities.
- It is vital to be mindful of one's own time management as well as the time management of others. In order to enhance efficiency and productivity, it is advisable to adopt certain practices such as composing concise emails, avoiding superfluous meetings, adhering to punctuality for scheduled events, and maintaining a firm grip on one's plans.

The Practise of Brahmacharya in and Outside of Yoga Practise [6,7]

On The Mat

- It is advisable to allow oneself a period of rest or relaxation throughout a yoga session, should the need arise. Do not hesitate to assume the Child's Pose position, make any modifications, or omit the vinyasa sequence if you perceive a depletion of your energy.
- It is advisable to periodically transition from engaging in high-intensity physical activities to practicing Yin and Restorative Yoga in order to provide the body with the desired equilibrium.

Off the mat -In Your Life

- Following significant life events such as the termination of a romantic relationship, relocation to a different place, or the commencement of a new occupation, it is advisable to temporarily withdraw to one's place of residence and establish a fresh set of daily activities that align with one's personal interests and foster overall well-being encompassing physical, mental, and emotional dimensions.
- It is imperative to combat the Fear of Missing out (FOMO) by asserting oneself and declining social invitations or activities when one does not desire to participate or feels emotionally or physically exhausted. Close friends are typically reliable sources of support and are expected to empathize with one's desire to remain at home.
- Analyze the existing routine in order to gain a comprehensive understanding. Do the interests and activities you engage in align with and contribute to your overall well-being, professional aspirations, and personal objectives? What items or activities can be eliminated from one's routine if they do not contribute positively, and what elements can be incorporated to enhance the quality of one's daily existence? Discover the sources of personal fulfillment and inspiration.

The Concept of Aparigraha in Practice, Both on and off The Mat: [5,6]

On The Mat

Attempt to navigate across the mat, solely for the purpose of doing so. Set aside any aspirations or apprehensions regarding the attainment of a specific pose or the achievement of a particular objective, and observe how engaging in practice solely for the sake of practice can alter one's viewpoint.

Off the mat -In Your Life

Do you have a sense of constraint due to the perceptions or expectations held by others towards you? It is advisable to disregard others who lack genuine commitment towards your personal development and achievements, while maintaining awareness that you possess the agency to determine the trajectory of your own life. Reconstruct the historical narrative through the implementation of your activities.

- Identify the appropriate moment to transition or progress to a different stage or task. What are the factors or elements that individuals tend to cling onto in their lives that could impede their progress or personal development?
- The subsequent occasion when one's mind transitions into a state of concern, it is advisable to establish a sense of stability by reiterating to oneself that the situation will ultimately be satisfactory. Direct your attention to the current moment and derive pleasure from the experiences encountered in the course of living.

Yoga Second Limb Practice: Niyamas [10-12,21]

How to Practice Saucha: Cleanliness Of Mind, Body, And Thoughts. [13]

On The Mat

- It is recommended to engage in quiet meditation as a means of clearing one's thoughts prior to engaging in practice.
- Commence the lesson by engaging in pranayama, a se-

ries of breathing exercises.

- The individual should focus on cultivating a deeper state of tranquility during the last relaxation pose, known as savasana.

- It is recommended to ensure the cleanliness of your mat both prior to and following your practice session.

- One potential suggestion is to integrate the practice of sound bathing within the proposed framework.

Off The Mat

It is recommended to engage in regular bathing and hand washing practices.

Prepare nutritious meals that promote both physical and emotional well-being.

It is imperative to maintain honesty and transparency with oneself and the individuals in one's immediate environment.

How to Practice Santosha: Contentment With Circumstances, Surroundings, And The Actions of Others. finding Joy [14].

On The Mat

- One should endeavor to remain unaffected by environmental distractions, such as construction sounds, and avoid being preoccupied with them.

- One can achieve a state of tranquility in physically demanding yoga postures.

- It is important to acknowledge and accept any constraints that may be encountered in one's professional career.

- Regardless of the appearance or sensation of the exercise, it is important to express gratitude to one's body for its diligent efforts.

Off The Mat

- One should be satisfied with what one have.

- One should avoid becoming entangled in external conflicts or controversies.

- It is advisable to exercise caution and consider one's actions prior to finalizing an online purchase by clicking the "checkout" button.

TAPAS: Self-Discipline, Resolve, Burning Away Things That Don't Matter [15-18]

On The Mat

- If it is feasible for you to maintain the challenging pose without experiencing discomfort, it is advisable to extend the duration of holding the pose by a few more seconds.

- One should engage in the acquisition of a novel skill and demonstrate perseverance in its pursuit.

- Commence the activity by formulating an intention or resolution. Subsequently, take action based on the recently acquired lucidity.

Off The Mat

- Participate in challenging dialogues that have the potential to foster personal development. In the event that the content being discussed is deemed superfluous in nature, or if

it is found to be intentionally provocative or disruptive, it is advisable to redirect the focus towards the concept of Santosha.

- It is advisable to promptly address and fulfill all challenging tasks and responsibilities, so enabling oneself to devote undivided attention to activities that elicit personal satisfaction.

Svadyaya: Self-Reflection, Self-Study [16,19]

On The Mat

- Record a video of your home exercise routine, while ensuring self-compassion and kindness towards oneself.

- It is vital to attentively observe and respond to the signals and sensations emanating from one's body during the course of physical exercise. Is there an area in which you could apply greater exertion? Are there instances in which it is necessary to retract or withdraw certain bodily positions during a physical activity or exercise?

Off The Mat

- Consider introspectively the principles and values that you uphold, and critically evaluate if you genuinely adhere to them.

- Evaluate the allocation of your energy resources. Is there a method through which a portion of it can be redirected towards a more morally or socially beneficial outcome?

Ishvarapranidhana: Self-Surrender, Reverence, Worship [14,20]

On The Mat

- Devote your efforts to an individual whom you hold dear or to a benevolent entity.

- One should endeavor to mentally conceptualize the level of commitment, be it a conceptualization of a global perspective or an emblematic representation of one's personal system of beliefs.

Off The Mat

- Devote yourself to a noble endeavor that brings personal fulfillment.

- Enumerate your personal guiding beliefs and contemplate how you might employ them to actualize your utmost potential.

Third Limb of Yoga Practise: Asana [22-30,32,33]

The term "asana" can be translated to mean "posture" or "sitting," which is why it is consistently found at the conclusion of every Sanskrit word assigned to a pose. According to Patanjali, asana is characterized as a posture that is both stable and comfortable. However, it is important to note that the pursuit of comfort should not be the exclusive objective when practicing asanas. Instead, it is imperative to strive for stability and ease in the various bodily positions.

The spiritual teacher Swami Satchidananda Saraswati provided a translation of Patanjali's teachings in 1978, whereby he stated that via the reduction of inherent restlessness and the practice of meditation on the boundless, an individual attains mastery over the physical posture. In his 1966 translation, BKS Iyengar, a highly regarded yoga instructor, used the following perspective: The state of perfection in an asana is reached

when the exertion required executing it seamlessly transitions into a state of ease, ultimately leading to the realization of one's boundless inner self.

Fourth Limb of Yoga Practise: Pranayama [34-38]

Pranayama refers to the yogic practice of regulating and manipulating one's breath. Pranayama is regarded as one of the eight limbs of yoga, as outlined by the esteemed sage Patanjali over 1,500 years ago in his seminal work, the Yoga Sutras of Patanjali. This text serves as a comprehensive guide to cultivating a conscious and mindful yogic lifestyle. These breathing exercises, which can vary in duration, simplicity, and complexity, have been demonstrated to effectively alleviate stress and anxiety.

In the context of yogic tradition, matters tend to delve into a little deeper level. Prana refers to a vital force that traverses pathways known as nadis throughout the subtle body, including the chakras. In accordance with established norms, the occurrence of an obstruction in any of these channels has the potential to give rise to issues pertaining to one's overall state of well-being.

Patanjali Delineates The Three Phases Of Pranayama In His Seminal Work, The Yoga Sutras.

- Inhalation refers to the process of taking in air through the respiratory system.
- Exhalation refers to the process of expelling air from the lungs during respiration.
- Breath Retention: The act of voluntarily ceasing respiration at the point of exhaling completely, inhaling fully, or at an intermediate stage.

These advancements are influenced by three factors:

- Location: What is the anatomical position of the breath within the human body?
- Duration: What is the temporal extent of each breath?
- Quantification: What is the quantity of breaths?

There exist various types of pranayama techniques, yet the following five can serve as a beginner's introduction.

Ujjayi Pranayama or Victorious Breath

Ujjayi Pranayama instructions:

1. Begin in any position.
2. Breathe normally via your nose.
3. Slightly tighten your throat as if you were fogging up a mirror, and then slowly let air out. This should produce a loud, breathy sound.
4. Continue to tighten your throat as you inhale.

Sama Vritti, or Equal Ratio Breathing

One of the most straight forward pranayama exercises is Sama Vritti, where in the inhalation and exhalation durations are equal. Box breathing, also known as Sama Vritti, is the practice of holding the breath at both the inhalation and exhalation phases. In the context of this information, a breathing technique known as Sama Vritti involves employing a four-second breath. However, as one becomes more acquainted with Sama Vritti, it is possible to modify the duration of the breaths, either length-

ening or shortening them, as long as they remain consistent.

How to hone Sama Vritti:

1. Take a neutral spine position in a comfortable sitting or standing position.
2. Take a four-second nasal inhalation.
3. Exhale via your mouth for four seconds.

Nadi Shodhana Pranayama, or Alternate Nostril Breathing

Ida and Pingala are recognized as two prominent nadis. Ida is characterized by lunar, imaginative, and female vitality, and it courses down the cleared out side from the mouth to the nostril. Pingala is a channel in the human body that is associated with solar energy, rationality, and masculine qualities. It extends from the base of the spine to the nostril on the right side. The practice of Nadi Shodhana, also known as alternate nostril breathing, aims to balance the solar and lunar energies by purifying the channel that runs from the left to the right nostril and vice versa.

How to Hone Nadi Shodhana

1. Assume a seated or crouched posture with a neutral spinal alignment.
2. To perform the exercise, delicately obstruct the right nostril using the right hand and proceed to inhale via the left nostril.
3. Proceed to release the appropriate nostril and softly close the previously cleansed nose.
4. Exhale through the appropriate nostril.
5. Maintain closure of the unobstructed nostril and inhale through the contralateral nostril.
6. Gently release the unobstructed nostril and proceed to gently close the right nostril.
7. Exhale through the unobstructed nostril.

Traditionally, this exercise is typically performed with the right hand employing Vishnu Mudra to control the nostrils, while the left hand adopts Jnana Mudra and rests on the knee. However, it may be slightly more convenient to rest the index and middle fingers on the forehead while using the thumb and ring finger to block either nostril.

Kapalabhati Pranayama, or Skull Shining Breath

Kapalabhati is used to filter the mind and body and to get more energy. It needs a certain amount of quality in the midriff. You must forgo this workout if you are pregnant or feeling sick. Start out slowly until you are comfortable with this breathing, and then increase to an exhalation every one to two seconds.

How to hone Kapalabhati:

1. With an impartial spine, begin in a seated or bowed stance.
2. Draw a regular breath in.
3. Exhale forcefully through your nose by pulling your belly button in toward your spine and creating a loud noise.
4. Take a deep breath and relax.

5. Repeat

Bhastrika Pranayama, or Bellows Breath

Bhastrika is more delicate and constant than Kapalabhati, however it may be an effective breath with strong stomach withdrawals. By using your paunch as a bellows to push air in and out, you may control your breathing using this technique.

1. With an even spine, begin in a seated or stooping position.
2. Let your tummy expand outward and use that motion to inhale deeply through your nostrils.
3. Reverse the motion: For a strong exhalation, squeeze your belly button inward toward your spine as you would in the Kapalabhati.
4. Repeat

Fifth Limb of Yoga Practise: Pratyahara [39-42]

Pratyahara on the Mat

1. Engage in the act of navigating one's surroundings without visual input in a secure manner.
2. Engage in unsupervised practice to alleviate concerns regarding visual or auditory perception.
3. Incorporate a meditative practice that emphasizes the observation of one's own thoughts, while excluding the awareness of the current physical state.
4. In the practice of savasana, it is advisable to direct one's attention solely towards the internal aspects of oneself. It is advised to refrain from complying with the request to re-enter one's physical form for a little duration.

Pratyahara off the Mat

Go screen-free for the day (including any phone calls!).

Visit a location with little light pollution.

Make an effort to commute quietly.

Sixth Limb of Yoga Practise: Dharna [43-46]

Dharana can be incorporated into one's asana practice or integrated into daily activities by directing focused attention towards a single activity. Alternatively, it can serve as a fundamental element in the practice of meditation.

- One should get knowledge about Pratyahara. Pratyahara, the fifth constituent of the yogic system, equips individuals with the requisite abilities to effectively attenuate external sensory inputs, hence facilitating the cultivation of focused attention in the subsequent stage of dharana.

- Identify an ergonomically suitable seated posture. Adopting a calm sitting posture facilitates the ability to maintain stillness and focus one's attention. The presence of tension in the muscles of the lower extremities has the potential to divert one's attention away from the task at hand.

- Select an object upon which to direct your attention. One may opt to close their eyes and select an internal object, such as their breath, a specific body part, a chakra, or a mantra. Alternatively, one may choose to maintain visual awareness and direct attention on a tangible entity, such as a flickering candle

flame or a representation of a divine figure.

- Enhance your level of focus to achieve a state of complete concentration. Novice individuals may discover it more manageable to commence their practice by directing their attention towards a diverse array of stimuli focused on a selected entity. The range should be gradually reduced during the course of the session until total concentration on the item is achieved. To direct your attention towards a certain mantra, it is recommended to engage in silent repetition of the mantra within your mind while assuming a seated posture. It is important to note that the chosen mantra does not necessarily have to conform to the conventional "Om" sound. Instead, it can encompass any word or phrase that is simple to recite and aids in maintaining concentration.

- The act of engaging in repeated exercises or activities to improve one's skills or abilities. Consistent engagement in the practice of dharana is needed in order to progress through the entirety of the eight limbs of yoga. Yoga enthusiasts frequently engage in the concurrent practice of the sixth, seventh, and eighth limbs of yoga, namely dharana, dhyana, and samadhi. This practice, known as sanyam or samyama, involves the simultaneous cultivation and integration of these three limbs.

Seventh Limb of Yoga Practise: Dhyan [47,50]

- Dhyana is a subjective experience that necessitates personal exploration. However, the following suggestions can facilitate the process of immersing oneself in an activity, attaining a concentrated state of mind, and entering a state of flow.

- One potential strategy to consider is the utilization of a mantra, chant, or affirmation. This should be seen as a central point of attention in one's cognitive processes.

- IDENTIFY A VISUAL FOCAL POINT: By selecting a specific object, such as a knot on a wooden furniture piece, a leaf on a houseplant, or a cherished crystal, individuals can effectively divert their attention away from surrounding distractions.

- EXPLOIT YOUR INTRINSIC MOTIVATIONS: Are there any aspects of your professional endeavors that already elicit a sense of contentment or satisfaction? Direct your attention towards activities and pursuits that contribute to your own growth and development.

- It is advisable to trust one's intuition and refrain from attempting to manipulate or coerce it. The act of contemplating on the absence of dhyana might promptly disrupt one's state of dhyana. It is advisable to adopt a deliberate and measured approach, relinquish preconceived notions, and persistently engage in skill refinement.

Eighth Limb of Yoga Practise: Samadhi And Samyaya [51-54]

The final component of Patanjali's eightfold path of yoga, known as samadhi, represents a progression from the preceding stages of dharana and dhyana, signifying a profound state of concentration and meditation. Collectively, these three activities might be referred to as samyaya, a term denoting the act of binding or restraining. According to Patanjali, the procedure in question is characterized by multiple layers. Dharana involves the dedication to one's practice and the cultivation of focused attention. Through this dedication, one is able to attain dhyana, a profound state of meditation characterized by a merging of one's own self, the object of focus, and the very act of concen-

tration. Dhyana serves as a guiding principle towards the attainment of samadhi, a state of consciousness when all elements converge into a unified whole. According to the 1978 translation of the Sutras by Sri Swami Satchidananda, it is evident that Dharana refers to the cognitive process of the mind becoming fixated on a specific location, object, or concept. Dhyana refers to the uninterrupted state of awareness directed towards a certain object. Samadhi refers to a particular style of meditation wherein the practitioner experiences a state where the object of focus becomes the sole source of illumination, seemingly devoid of any discernible shape.

What are the methods to attain the state of Samadhi?

Unfortunately, we are unable to provide a definitive response to this inquiry, as it necessitates individual exploration and discovery. Continued practice will ultimately lead to the discovery of the solution.

Discussion

Why one practice 8 limbs of yoga should is a major point of discussion. The explanation of this concept is provided by Sage Patanjali in Sutra 29 of the second chapter.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तयि वविकख्याते ॥ २.२८ ॥

The practice of yoga, via the observance of its various limbs, leads to the elimination of impurities and the attainment of knowledge, culminating in the realization known as Apathraviveka.

Through the consistent application of the eight components of yoga, the eradication of impurities occurs, leading to the emergence of knowledge and discernment.

As the practitioner progresses through the comprehensive framework of the eight limbs of yoga, a holistic integration of these components initiates a process wherein the actual essence of one's being is gradually unveiled. The resolution of conflict and duality serves to reveal the inherent luminosity inside our being. According to the teachings of Gurudev Sri Sri Ravi Shankar, yoga consists of eight limbs, analogous to the four legs of a chair. Yoga consists of eight limbs, each of which is interconnected and integral to the practice as a whole. If one element is extracted, it will result in the extraction of all other associated elements. When an individual raises one leg, the entire chair becomes displaced. During the process of development, the many components of the body undergo simultaneous growth and maturation. The development of organs occurs in a coordinated manner. It is observed that the development of the nose precedes the development of the ear. Concurrently, the various facets and anatomical components of the human body undergo development. According to Patanjali, it is asserted that these components constitute the various facets of yoga, rather than being considered as sequential stages. The aforementioned realization is bestowed upon us upon embarking on the collective practice of the eight limbs of yoga.

Conclusion

The eight limbs of yoga provide a framework for attaining self-realization and self-knowledge. The four main appendages can be classified as "external" due to their potential for deliberate cultivation and skill development. The last four appendages are commonly regarded as "internal" as they are the inherent outcomes of typical and controlled growth. Pratyahara, the fifth

limb, serves as a potential intermediary connecting the exterior and interior aspects of the practice. Ashtanga yoga is commonly associated with the physical postures, known as asanas. However, it is important to note that the route to samadhi, a state of deep meditation, can be initiated through any of the four fundamental components of Ashtanga yoga. The interconnection of the eight appendages facilitates the advancement of development across all appendages when improvement is achieved in one. Whether one individual pursues the state of samadhi by the gradual refinement of yamas or niyamas, physical postures, breath control, or the cultivation of awareness, they will also cultivate growth in the remaining aspects of the yogic path. As the physiological state of the body and respiration transitions into a state of tranquility and relaxation, the cognitive faculties begin to experience intervals characterized by enhanced mental clarity, heightened focus, and a sense of inner serenity. In this manner, we engage in the pursuit of samadhi. Samadhi is a joyful condition that cannot be coerced.

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